HULL'S CRUCIBLE.

"And the fire shall try every man's work: of what sort it is."

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Selected Poetry.

OH! CLING TO THE EARTH.

Oh! cling to the Earth, though its sunshine and roses
Oft flatter the heart, in Life's innocent morn,
Though its sunlight is lost as each cloud interposes,
And Life's smiling rose-buds have many a thorn,

Yet cling to the Earth—'tis an Earth of God's making—
And freighted by Him with its evil and good;
He hath given the thirst which its waters are slacking;
He hath made thee to hunger and given thee food.

He hath made thee of Earth; and all He hath given
To bless thee, and love thee, and cherish thee here,
To sustain thee through life and to guide thee to Heaven,
Are fashioned like thee, of the Earth's rolling sphere.

The flower-sprinkled Earth, with its bright gushing fountains,
Its grain-burdened fields, and its green grassy moors,
Its vine-clustered hills, and its snow-mantled mountains,
Is of thy own lineage—its Father is yours.

The ever-green tree and the flower of the wild-wood
Are flesh of thy flesh, and are bone of thy bone;
They have nurtured thy youth—they have blessed thee in childhood,
And even from Death will reclaim thee—their own!

Then cling to the Earth! 'tis thy father, thy mother,
'Twill wake thee to life from thy sleep in the tomb;
Its flowers be thy sisters—its oak be thy brother,
Its showers and its sunlight shall quicken thy bloom.

Not only thy spirit shall rise from its leaven,
Thy flesh and thy life-blood shall know the new birth;
In blossoms and flowers shall they look up to Heaven,
And in verdure and perfume still cling to the Earth.

'Tis said that the souls of the happy departed
Love ever to cling to the long-cherished hearth;
Then why should the living, the fond and true hearted,
Affect to despise God's own beautiful Earth?

Let us cling to the Earth! 'tis freighted with treassures
Which God in his bountiful [illegible]
Let us eat of its stores—let us drink of its pleasures,
On Earth build the hopes we raise toward Heaven.

LYRA.

Polemics.

Entered, according to Act of Congress, in the year 1853, by
STEPHEN PEARL ANDREWS,
in the Clerk's office of the District Court of the United States for the Southern District of New York.

LOVE, MARRIAGE AND DIVORCE.

—AND—

THE SOVEREIGNTY OF THE INDIVIDUAL.

A DISCUSSION BY HENRY JAMES, HORACE GREELEY AND STEPHEN PEARL ANDREWS: INCLUDING THE FINAL REPLIES OF MR. ANDREWS, REJECTED BY THE TRIBUNE.

CHAPTER X.

(CONTINUED FROM OUR LAST.)

MR. ANDREWS' REPLY TO MR. GREELEY.

REJECTED BY THE TRIBUNE.

HORACE GREELEY:

I might insist that leading positions in my last article are not replied to at all in yours. I will content myself, however, with noticing what is said and suggested by you.

First, then, believe me, it was by oversight, and not intentionally, that I included "Freedom from State Systems of Religion," among the kinds of freedom which you had assigned to the broader designation of "the Sovereignty of the Individual." It so obviously belongs in the same category, that you must confess the mistake was a very natural one. I observe now, however, that the grouping of the various applications of the doctrine was mine own and that I was wrong in attributing it, in its full, logical, and legitimate extension, to you. It was not until you directed my attention to the point, that I discovered that, while your approbation is given to just those developments of Freedom which have, up to the present time, been accredited and rendered popular in the world, you classify under the obnoxious "Sovereignty of the Individual" those varieties, and those only, which are, as yet, unpopular, or against which you happen to have a personal prejudice. This species of reasoning, though not very rare, I believe, is still so little understood by me, that I do not even know the scientific name by which to designate it. Excuse me, then, that I did not perceive why Free Trade comes under, the head of the Sovereignty of the Individual (or the general right to do as one choses), and Freedom of the Press not so; why there is a similar difference Freedom of the Affections, and Freedom of the Conscience, or of the Intellect.

I certainly thought you held the Kossuthian doctrine of national Non-Intervention. You set me right, and say you "deplore the absence of competent tribunals to adjudicate questions of International difference," etc. Here you obviously do not speak of a mere advisory council, each nation being free to accept or decline the recommendation, but of an actual Court. "Tribunal" "Competency," and "Adjudication." are well-known technicals of the so-called "administration of justice." They always relate to the functions of a body having power to enforce its decrees. There is no Court without a Constable, no Sentence without a Sanction, no Judiciary without an Executive! The Constabulary of an International tribunal must be the united Armies and Navys of the majority of the combined powers. Any other notion of such a Court is nonsense. Now, dare you affirm, in the face of the American people, that you would favor the surrender, by solemn treaty, into the hands of such a tribunal, representing the national policy of Austria, Russia, Spain, Portugal, Rome, Naples, etc.—the majority of nations in Christ[illegible] right to adjudicate for the United States all the international questions, even, which they might themselves individually provoke with us, and to enforce such decisions by their combined power? You say such a Court would have prevented the Mexican war. Yes, as order reigns at War saw. Give up, I beseech you, the search after the remedy for the evils of government in more government. Th road lies just the other way, toward Individuality and Freedom from all government. The evil in the case of the Mexican war, lay in the stupendous folly which authorized James K. Polk, of Tennessee, by a stroke of his pen to set 30,000,000 of men to cutting each other's throats—to begin the next morning—for no cause which would have induced one of them to do any thing of the kind on his own responsibility. It is the inherent viciousness of the very Institution of Government itself, never to be got rid of until our natural Individuality of action and responsibility is restored. Nature made Individuals, not nations; and while nations exist at all, the liberties of the Individual must perish.

But the kind of intervention you advocate between nations, bad as it is, is no parallel, as you seem to think it, to that unsolicited and impertinent interference between Individuals, which you defend and I denounce. What would you say to an International Tribunal which should arrogate jurisdiction to itself over nations who have never consented to, and who wholly repudiate, its interference—basing its usurpation on the assumption that somebody must look after the International morality? Further still, fancy Mr. Greeley signing a treaty to give to Austria, Naples, etc., the right not only to settle differences between us and other nations, but to forbid us, also, to have relations of friendship or commerce with more than one other nation, for example; and generally to regulate, not merely our foreign but our purely private affairs as well, by prohibiting whatever in the judgment of that tribunal was setting a bad example before the other nations of the earth! No, thank God! nations have not fancied it necessary to sink their individuality in a mass, as Individuals have done, granting to numerical stupidity and stolid mediocrity the right to suppress Genius, and Enterprise, and Free Thought, and Superior Development. To this national freedom from an overruling legislation, the world owes the height to which a few nations have attained, will react on the others, and finally develop the whole earth. No, Sir, ten Individuals in the world, who had thoroughly comprehended their own absolute right to Freedom, and vindicated it as against the impertinent interference of legislation would be worth, as an example and as a power for good, all the international tribunals there might be in the Universe.

I claim individually to be my own nation. I take this opportunity to declare my National Independence, and to notify all other potentates, that they may respect my Sovereignty. I may have to fight to establish my claim, but the claim I make, and sooner or later I will come to the recognition of it. You have notified me that you will resist it. I will conduct the war with you, if possible, by the pen. If you determine to resort to other weapons, I will adjust my defense to the nature of the onset.

The State is to you something other than what I have called it—a mob—because you believe that the heat of passion and lust of gain may blind men in judging their own conduct, and not so in judging the conduct of others. If this is good for any thing, as a Principle, it must be of reciprocal and universal application. Let us take a case and try its operation. John Smith and Sally Smith, after years of miserable experience, and horrid example, too, as I should say, amicably conclude to separate, do separate, provide for their children by some appropriate arrangement vitiating contest, and each unites with a new partner, and all the parties feel conscious that they have added infinitely to their happiness and well-being; but you, on your principle, that somebody else, who is not blinded because he has no interest in the matter, can decide better than they, interfere, and decide for them that they were led by a shade of passion, which you define to be lust, into their new relations; denounce them in your newspaper, and invoke the mob, and send them all packing to the calaboose. Very well, so far; but now for the next application.

Upon the same principle, I can judge better than you can of the purity of your motives in this very act, and I determine that you were influenced by an undue desire to increase the popularity of your journal, by parading your zeal for the current morality of the day, and that such an example of the venality of the Press is extremely vitiating to the public mind. My impartial position for judging authorizes me to judge and to punish you for deviating from my judgment. Hence, I resort to the mob, and burn down your printing-office, or throw your types into the ocean. Now, then, how is your mob any better than my mob—except that yours is called "the State?" Do you find it in the distinction you attempt to establish between freedom of utterance and freedom of action—one of which is to be tolerated and the other not? That would only be to turn my vengeance from you personally to the passive instruments of your opinion—the juries and prison-keepers.

You, too, desire "the harmonizing of Freedom with Order, but not through the removal of restraint upon vicious appetite; the harmonizing of Desire with Duty—not through the blotting out of the latter, but through the chastening, renovating, and purifying of the former." Very well; but how? According to you, through a system of mutal espionage, suppression, and constraint; from which I dissent. You say, also, however, through "the diffusion of light and truth with regard to our own natures, organizations, purposes, and that Divine law which overrules and irradiates all." To this I agree. Choose, I beg of you before you write again, between the two systems, which are as opposite as light and darkness. But this harmonizing will never come by any system throug the tempering

and modifying of Desire alone; it demands equally the softening and liberalizing of Duty, since "To the pure all things are pure." We differ, perhaps, both as to the source whence a healthful restraint must emanate, and as to the amount of restraint which is healthful.

You think there is no such radical difference between us as to the right of Self-Government, because, you say, I acquiesce in the imposition of restraint upon the lunatic, the thief, burglar, counterfeiter, forger, maimer, and murderer. If I do, it is as the tempoary necessity of a false and bad social system, which makes such characters, and must, therefore, take care of them. It is your duty I think, to advocate a Maine Liquor law as long as you advocate compelling a woman to bear a drunkards child, with a drunkard's vitiated appetites from the hour of quickening into life. Can you perceive no difference between my making this admission of your duty relative to a prior wrong, and advocating the whole system as a right system, as you do? I would, like another man, enforce the barbarous discipline of the camp in time of war, if war must be; but that should not hinder me from insisting that war itself is a great folly and had much better be replaced by amicable relations and the interchange of reciprocal benefits between the contending people. I beg of you to endeavor to master, and to keep always in mind, the distinction which I drew in my last between Principle and Expediency. Is it possible that I cannot make myself understood upon this point? I do not even assert that your laws against seduction and the like are not necessities of your present system, just as the patrol organization, the violation of the Post Office, and the hanging of abolitionists are necessities of slave-holding, and just as an army of spies and the censorship of the press are necessities of European despotism, so long as either is to remain.

If two cats are tied up in a bag, the tendency of this "too close connection" will be toward contest and clamor. You will probably have to choke them to keep them tolerably quiet. If the bag is, then, assumed to be a necessary also a de sideratum, the chokeing will also remain a perpetual necessity. Even when the discovery is made—and it is to this point that I ask your special attention—that the cats are well enough disposed to be quiet if you will let them out, it may still be necessary to keep your fingers on their throats until the bag can be cautiously and safely untied, the cats extracted, and a little time allowed them to become convinced of their prospective good treatment. If an existing bad system cannot be changed at once without some bad consequences, they are to be charged, not upon the right system which is to follow, but upon the remaining influence of the old and vicious one.

I would have the order of society so founded on a scientific knowledge of the nature, organization, and purposes of man, and of that Divine law which overrules and irradiates all, that there shall be no thief, no burglar, no maimer, and no murderer; and I take the burden of proof upon myself to show, that the principles are now known, in accordance with which it is just as practical to have such a society, as to have the "Pandemonium" we now have. This whole harvest of gallows-birds is the fruit of your tree, not of mine, and while you continue to produce them, it belongs to you to provide for them. I do not even deny that you may know better than I what is necessary to that end.

I come now to your statement of principles. 1. "Man has no moral right to do wrong." I deny this proposition, if by Wrong is meant Expediency, as distinguished from Abstract Right, or Principle. I hold to Expediency just as religiously as I do to Principle itself. Yet every expedient which deviates from abstract principle, or the final right, is, in the higher sense, wrong. I hold it, then, not only innocent, but a positive duty, often to do one wrong thing because another wrong thing has been done. I refer you to the apology for your tariff doctrines in my last. I deny your proposition again most emphatically, if by wrong meant what somebody else, or everybody else, judges to be wrong, and which I do not. What wrong is it, then, that I have not a right to do? Is it yours? or Mr. James'? or Louis Napoleon's? or the Chan of Tartary's? or Mrs. Grundy's? or that of the majority of the mob? That is the vital question which I shall never let you off from answering; and until it is answered, every general proposition you make on the subject will, when analyzed, mean just nothing at all. Who is the Umpire or Standard of Right and Truth?

(TO BE CONTINUED.)

BACKBONE.

BY S. H. PRESTON.

The great disease of humanity has always been a weakness in the spinal column, The world has suffered wofully from lack of backbone. Through all the generations gone there has been only now and then an individual that had the proper stand-up-active element in the back. The mass of mankind are merely mechanized automatons, with hinges at every joint, ready to bend and bow, and cringe and crawl, and turn and twist, at every crack of all the world's little whipper snappers. All up the aclivity of the ages have been placed popular idols before which the marching millions must render homage or pass under harrows of iron. Peace and paths of pleasantness for those who bowed, contempt and Calvary's crown of thorns for those who stood erect.

In the good old ages of might they had ample appliances for making men supple in the spine. They had wheels constructed especially for taking the stiffness out of a man. Bow or break, was the alternative. And when they found a man who was not quite stiff enough in the faith, they had a rack fixed that would most effectually straighten him. All who would be themselves, think their own thoughts and say their own say, were believed to have altogether too much backbone. They found that a good fierce fire was the speediest remedy for such cases. When a thinker got his back up, that would fetch him if anything would. Good old Saint Dominick founded an institution wonderfully calculated for limbering up unbending backs. For several centuries it did a wholesale business taking the uprightness out of men and women. It never failed. In those times the price of backbone was life; and three millions of human beings paid that price in the dark days of the Inquisition. Ah, backcone was dearer then than now, and yet the world was better stocked with it. It has grown scarcer as the purchase price has cheapened.

The truth is, humanity has been losing its backbone for ages. Mankind has become a contemptible coward. Mrs. Grundy is the Semiramis who sways the world to-day. The Legrees of popular prejudice lash their coffle gangs through all the great slave shambles of society. The earth is becoming peopled with bloodless, soulless, sycophantic serfs and hypocrites. Put all the 1,393,000,000 of the earth's present population into a crucible, reduce them down to Luthers, and how many think you there would be? Ay, how many would have gone into Worms in spite of all the councils of hell and thongh as many devils were there as tiles on the roofs? How many Giordano Brunos who would have unflinchingly faced the flames sooner than abjure their convictions of truth? How many Galileas, who would have dared to re-affirm their grand discovery before the cruel Christian world, and a second time have braved the torture dungeons of the Inquisition? Ay, how many Thomas Paines, who would have braved the ghastly guillatine in the discharge of duty to a fellow man, albeit he were a culprit king; who would have hazarded the thunders of all the Christian Sinais and all the poisoned shafts of superstition for the sublime prerogative of thinking in advance of their time? Say, how many?

O, but it once needed men with backbone to maintain an opinion of their own. All the grand old path finders in the past, whose unfaltering feet left their blood-prints along the rugged road of investigation, had the splendid strength of back to stand up and defiantly cast their gauntlet of battle at the feet of a threatening world. Only for them, mankind to-day would be moping in the night of faith and old chaos.

No man ever lived who was of the slightest worth to the world who lacked the heroric manhood to hold up his head and say his say in spite of all the priests and popes and potentates of this earth. One small man with a staunch backbone can shake the mightiest error, though panoplied with the power of the ages. Had Luther been weak in the back he would have kept within his convert instead of coping with the banded hosts of Rome. He would have kept on the cowl of the monk and gone to his inglorious grave a poor popish slave. But he had the back for his mission; and so single-handed he hurled back the anathemas of the triple crowned pope himself, and made the mightiest hierarchy this world has known, shake at the sound of his name. Bold, erect, and self-reliant, he will stand out forever in magnificient grandeur among the heroes of humanity.

It required the genuine backbone-grit in the olden time to descend into the gloomy, ghostly old vaults of superstition, and, club in hand, smite the sacred images and break open the creed-barred dungeon doors. The old iconoclasts who went about dealing their swift, destructive blows at the world's sanctified idols in the dark night of priestcraft, were the bravest, the best and the manliest men of which this globe can boast. And there have been such men in every age, upright, strong souled heroes, who would talk their thoughts and stand by the truths they needs must utter. They have been the world's real redeemers, and the world has always crucified them. The Church has never tolerated such men. It burnt them when it possessed the power.

The man who dared stand up and pursue a path of his own was set upon by all the sleuth hounds of superstition. The fiends of fanaticism never failed to follow a man with a back of his own till they broke it. Whenever they found a man with a tougue of his own they tore it out. They tortued to death and tried to rid the earth of every man who thought his own thoughts. The ban of the world is always placed upon every man who asserts his self-hood, or who dares be wiser than his time.

> "For him the hemlock shall distill,
> For him the axe be bared;
> For him the gibbet shall be built,
> For him the stake prepared;
> Him shall the scorn and wrath of men
> Pursue with deadly aim;
> And malice, envy, spite, and lies
> Shall desecrate his name."

But thanks to the thousands of such heroes who bared their brave breasts to all the blighting blasts of bigotry and persecution, and who with a splendid courage dared to do and suffer and die, the liberty of thought and speech has been vouchsafed the world to-day. And yet the wronged, and weak, and whimpering would dare not shake off its severed gyves, dare not rise up in all the strong grandeur of untrampled might and independence. The terrible tyranny of majorities is still triumphant, and the great god of public opinion still sits in the world's tribunal and flourishes his tremendeous scourge over the prostrate multitude.

Once men would suffer being roasted alive over slow fires sooner than subscribe or submit to what seemed false to them. Now men will suppress their honest, life-long convictions, will surrender the secret, most cherished sentiments of their souls, and without a grimace, will swallow down all the sickening old pills of puerility that the logical quacks may present, rather than be classed with the minority. To day there are hosts of Infidels and Spiritualists who are tongue-tied through fear that an open disclosure of their real opinons would work them injury in their business or influence; men who dare not advertise in a liberal paper nor take one from the post office unless carefully concealed in a wrapper; people who pay for a pew in some popular place of worship they never enter, for the sake of social standing in the community; who patronize church fairs and festivals, lotteries and godly grab bags for the sake of their little groceries and to secure the custom of the brethern for their codfish and molasses; office seekers who will help shingle a meeting house, and who are willing to kiss the parsons big toe, and gulp down all the creeds and ghosts and gods in the theological factory for the sake of the brethern's ballots. O, 'tis damnable but true. There was never more need of backbone than at present. Without it "the priceless fruit of all the gods will turn to ashes on the lips of men." Men with mighty backs are still needed, men who will stand like mountains of granite in this age of shilly-shally. The world can well afford them now. And it *will* have them. Bigotry must succomb to backbone.

141 Eight St., New York.

Hull's Crucible.

MOSES HULL,
MATTIE SAWYER, } *Conductors.*
D. W. HULL,

Boston, Saturday, J.... 1877.

Hull's Crucible is Independent and Progressive, devoted to the interests of no sect or party. Its editors solicit short, pithy articles on any subject germaine to the interests of humanity. Lengthy articles will only be inserted when of great interest, or when not crowding too much on other matter, No well-written article will be rejected on account of its sentiments. The CRUCIBLE has no room for offensive personalities. Anonymous articles will not be published unless, as a guarantee of good faith, the author's real name is made known to the editors. Rejected articles will be returned only at the request and expense of those who write them.

EDITORIAL CORRESPONDENCE.

Now I am in a quandary! What shall I do? All of the editors of the CRUCIBLE are absent. To whom shall I address this? I could address it to the *Devil*, but how would it look? Just think of the long fight the CRUCIBLE has made for respectability! and now to yield all it has gained in that direction, by addressing its editorials to the devil, it too much, "that can't be did."

Jokes aside, I am grateful to feel as I do over such matters. I do not believe there is one worker in the office of HULL'S CRUCIBLE who was not sent there by the particular angels who have our work in charge. Therefore I feel, yes, I know that if every thing does not go on in the office during the absence of its proprietors exactly as if they were there, it is not because of any lack of earnest endeavor on the part of those left in charge. If they owned the office they could not possibly take more interest in its welfare. BLE will be improved by the absence of its proprietors.

There is no cause for complaint; never did the wheels of reform run more smoothly and with less friction—never did it seem to me that there was more power behind the throne.

I cannot, under the circumstances, bring in an evil report; a healthy growth now seems to attend every department of our work. Our meetings have generally been largely attended and interesting. Many are learning that they were only scared, and have recovered. Some who said, before I arrived in the State, that they would not have Moses Hull in their house, have become my warmest friends.

My Greenback meeting in Dexter, which was announced in my last correspondence, was not largely attended, owing to an Odd Fellow's celebration and other things occupying the attention of the people. The interest was deep, and, as usual, several got their eyes open to the cause of our Financial Panic. When tramps, and others out of employment, generally, learn that the cause of their present condition is with our governmental, legislative and executive officers, it is to be hoped they will make the only move left for them; that is, they will become missionaries to educate the voters of America so that a united move can be made on the ballot-box.

Mattie is now with me, and in her Pencilings will tell much that otherwise would have found its place in this correspondence, so I will make my report brief.

Our Greenback State Convention, held at Skowhegan, was, in every sense of the word, a success. Never did a cause grow more rapidly. The Boston *Journal* is noted for its hard money predilections, and one would hardly expect a report in its columns so candid as the following which I clip from its issue of the 16th inst.:

"The Greenbnck Party—Convention At Skowhegan—What the Money Men Demand.

SKOWHEGAN, Me., June 15. The State Greenback Convention met at 10 o'clock this morning and was organized by choosing Solon Chase of Turner as Chairman and W. D. Chase of Bucksport as Secretary. The attendance was very large and the Chairman congratulated the Convention upon the rapid spread of the principles represented by the party in Maine. Speeches were made by Rev. Almon Gage of Canandaigua, N. Y., Moses Hull of Boston, Dr. Fillebrown of Winthrop, N. B. Chase of Buckfield, J. M. Todd of Portland, W. R. York of Auburn, C. S. Conant of Lewiston and others.

THE PLATFORM.

A platform was immediately adopted demanding the immediate repeal of the resumptive act of January 14, 1875; that the Government assume its sovereign functions and furnish the people with a currency, based upon the faith and resources of the nation in harmony with the genius of our Government and adapted to the wants of legitimate business; that as fast as practicable national bank notes be withdrawn and replaced by a paper money, issued by the Government directly to the people, and be made a full legal tender for all debts, public and private, except when coin is in the contract; that this money shall be received for all duties, dues and takes, and be interchangable with a low interest bearing Government bond; that the Government remonetize silver; that the present bonded debt of the country be refunded as rapidly as possible into registered interchangable bonds bearing a low rate of interest; that as the public domain is the be distributed to speculators or corporations, but reserved for actual settlers, and that there shall be retrenchment and economy in all branches fo the public service.

In the afternoon the following State Executive Committee was chosen:

Hon. William Philbrick of Somerset county, Solon Chase of Androscoggin county, J. F. Turner of Cumberland county, J. K. Lovejoy of Franklin county, W. D. Chase of Oxford county, J. W. Hines of Aroostook county, Alfred Getchell of Penobscot county, Dr. J. B. Fillebrown of Kennebec county, Isaac Philipps of Piscataquis county, C. H. McKenny of York county. Rev. H. C. Munson of Skowhegan was unanimously nominated for Governor. A county committee for Somerset county was raised, and several speeches were made and enthusiastically received.

The convention adjourned to evening, when a mass meeting was held and addressed by Rev. A. Gage and others."

It is probable I will enter the Greenback campaign in Maine, a few weeks after our Camp meeting is over.

Mattie and I are now at the house of Mrs. D. B. Shaw, in South Exter, awaiting the arrival of messages per mail and per angels, which shall tell us what to do.

As ever, M. H.

VICARIOUS ATONEMENT:

Three Lectures by Joseph, Cook Reviewed

BY D. W. HULL.

Mr. Cook, tells us:

"8. That we cannot escape from God;

"9. That harmonization with our environment is the indispensable condition of peace of the soul;

"10. That our environment in this world and the next consists unalterably of God, conscience and our record."

He claims that "Guilt implies an obligation to satisfy violated law," whereupon he lays down the following propositions:

"22. Guilt in the second sense, or obligation to satisfy the demands of a violated law, may be moved when the author of the law substitutes his own voluntary sacrificial chastisement for our punishment.

"23. When such a substitution is made, the highest possible motives to that Ruler are brought to bear upon the rebellious subject.

"24. If any great arrangement on this principle has been made by the Father, Redeemer and Sanctifier of the Universe, that arrangement meets with exactness the deepest wants of man. It is the highest possible dissuasive from the love of sin, in the sense, not of personal blameworthiness, but of obligation to satisfy the violated law, which says 'I ought.'

"25. Such a great arrangement may, therefore, with scientific exactness be known to be needed as to be called properly the desire of all nations.

"26. The atonement which reason can prove is needed, Revelation declares has been made."

Suppose there had been no law in the universe saying "Thou shalt not kill"—would it not have been right to murder?—would there be a possibility of right and wrong? —Mr. Cook's argument is based upon the assumption that murder is very wrong merely because God said so, and that satisfaction must be rendered only to him; but if God had made no law on the subject the wrong would have been the same—not against God as a lawgiver, to be sure, but against the person or persons injured. How then is the atonement to reach the case? Admiting that God has enacted the law against murder, there was in existence, at the time of the enactment, a law in nature which condemned murder. For this law in nature there is no provision of substitution. No atonement can replace the relations of the murderer and his victim as they were before the murder. The necessity of such a provision does not bring it about though Mr. Cook on April 30th drew the inference that it was provided in consequence of that need.

A curious argument is made, from the following which Mr. Cook seems to give in Bronson Alcott's own morals:

"One day," says Bronson Alcott, "I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the ruler into the hand of that offending pupil; I extended my hand; I told him to strike. The instant the boy saw my extended hand and heard my command to strike, I saw a struggle begin in his face. A new light, sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended and the school was in tears. The boy struck once and then burst into tears, and I constantly watched his face and he seemed in a bath of fire, which was giving him a new nature. He had a different mood toward the school and violated law. The boy seemed transformed by the idea that I should take chastisment in place of his punishment. He went back to his seat and ever after was one of the most docile of all the pupils in that school, although he had been at first one of the rudest."

As Mr. Cook, made use of this illustration in the Tabernacle only a few evenings previous, we may conclude that it is a particular favorite of his, and then to disguise the fact that he beleived the boy owed the debt to the school and that the teacher paid that debt. He says:

"The master paid the debt of that boy, you say. I see that the debt cannot be exacted again. I see that the pupil owed the debt to the school and that it was necessary something should be done, and that the school would have gone to ruin if nothing had been done."

And then he sermonizes as follows:

"1. That the master of that school was not guilty.

"2. That he suffered, in the strict sense, not punishment, but chastisement.

"3. That he had power to remove from the pupil the obligation to satisfy the law of the school.

"4. That after he had substituted voluntary sacrificial chastisement on the part of the master for the punishment due to the pupil, you cannot a second time demand punishment from that pupil

"5. That the pupil's peace before the law of the school is the result not of his own work, but of the master's work; and not of the masters moral influence and general character merely, but of his substitution of chastisement for punishment.

"6. Nevertheless, the pupil must be loyal to the master, and thus, though not saved by works, cannot be saved without works.

"7. That it is not simply the moral influence or character and general example of the master which transforms the boy into the mood of loyalty.

"8. But that this substitution of voluntary sacrificial chastisement for punishment is the force which throws the shuttles that, weave a new character in the soul thus delivered from punishment."

Joseph Cook has such a way of multiplying his propositions that instead of making his subject clear, he obscures it. If ambiguity is a gift of God, it is a talent for which he will never be upbraded for learning. We are so faulted for misunderstanding orthodox doctrines, we can scarcely undertake to restate a proposition, but we will venture on the above.

1. When a rule of school is violated chastisement is necessary to restore the offender to the relations he had with the teacher before the offense.

2. This chastisement must be visited either upon himself or an innocent person as a substitute.

3. That without the chastisement of the offender or his substitute the law of the school could not be satisfied.

The two last propositions hinge upon the first. But I am not able to understand, how a chastisement will restore the relations between the offender and the teacher, unless it restored the conditions that obtained previous to the offense. Mr. Cook, with all his exactness has never undertaken to explain the difference between restitution and reconciliation. It is not so much an atonement that he is arguing for as a reconciliation. In the case under consideration no chastisement could restore the relations of teacher and pupil as they were previous to the ofence but they substituted other relations by which the law of the school was satisfied and the teachar was reconciled. But a person may be reconciled without justice; nor will reconciliation dispense with the penalty. In the case of the pupil and teacher although the teacher suffered the penalty in the letter of the law of the school; he did not suffer the full consequences of the crime. He suffered corporeally while all the remorse fell upon the disobedient pupil. Nor could it be otherwis. It is a law of nature that each person must suffer the consequences of his or her actions, and these consequences cannot be transferred to a substitute. Suppose in the instance of the mur-

derer, mentioned by Mr. Cook, that a vicarious substitute should meet the requirements of the law, it will in no way change the relation of the murderer with his victim or the society he has outraged.

Mr. Cook, warns us continually that there is a difference between *punishment* and *chastisement* and his issue with liberalists is that Jesus was not *punished* but *chastised*—that Bronson Alcott, was *chastised* for the offense of his disobedient pupil. I am willing to admit the correction, for the sake of the argument. If chastisement means anything less than punishment, the substitute fails by the amount of that difference to satisfy the demands of justice; if it amounts to anything *more* than punishment the substitute has more than satisfied the law and thrown the law in a similar relation to him to that he sustained to it previous to the chastisement. By the amount of the difference between the meaning of these two words there will be a failure to satisfy the conditions of the law.

There is one more point to be noticed in this connection: it will be seen that Mr. Cook has all along ignored the question whether any innocent substitute might not be chastised as a substitute and answer the demands of the violated law. He does not tell us that if Mr. Alcott had called up an innocent scholar and chastised him in place of punishing the offender, it would have satisfied the law. Yet if the principle is logical it must. So in case of a vicarious atonement for our sins, any innocent person who is not himself subject to the same penalty may substitute himself for the sins of one, but no more. In this case, however, all are subject to the same penalty, and none but an innocent inhabitant of another world could satisfy the demands of the law, and this only with respect to one individual.

If the atonement is made by one individual it can only satisfy the demands of Heaven for the sins of one other individual. If Jesus pays the penalty of one person's transgressions, it deprives him of the power of paying the penalty of the transgressions of every other individual. To this statement, I anticipate the following replies, somewhat contradictory to each other:

1. As we have all sinned in Adam, the substitution is only required to cancel the offence of this one individual.

2. Jesus Christ, being at the same time very God and very man, yet without the sins of a man, is capable of substituting himself for all men.

If the first proposition is true, the second is useless, but it proves a universal salvation; for if the atonement reaches the posterity of Adam, there can be no election of persons who are to be excluded from its benefits. In reply to this we have been told that we have the addition of our personal sins to be accounted for, and that the atonement must be extended to cover up all these, but this cannot be. If each repentant individual's sins are to be accounted for, then we must either multiply our sacrifices to correspond with the number of demands upon the atonement system, or chastise the same person for each individual.

And here comes the second proposition. If Jesus is very God, and a transgression of the law is a crime against him, there must of necessity be a third person to satisfy that law. God cannot set as judge and culprit, pay the penalty to himself and satisfy himself by chastisement upon himself in place of punishment upon the sinner for a transgression committed against himself! Further, if as very God, he dies, since his life is worth infinitely more than the sinner's, he pays an infinite penalty for a finite crime. He brings upon himself a chastisement as infinitely in excess of the punishment due the sinner, as infinity exceeds all the punishment due to all the sinners of the earth. He has paid a penalty to himself which the law never exacted. He has taken not only the pound of flesh, but all the blood that the dissection of it causes.

If Jesus Christ was very man and derived his manhood from his birth, he derived all the consequences of man's transgression that any other son of Adam would derive, and as he inherited Adam's transgression he was liable to the same penalties that any other member of the human family is. He could not offer himself as a substitute for any one else until he had first paid the penalty of a violated law for himself.

(TO BE CONTINUED.)

THE HARVEST IS GREAT.

This is no less true to-day, than when spoken by Jesus. To-day we need reform in prisons, asylums, and almshouses where men and women are whipped, starved and gagged to the disgrace of a civilized people. We need reform in the church, which pays a premium on hypocrisy. We need reform in the State, where laws are made to oppress the weak and to benefit the strong. We need reform in our financial system, which makes criminals, tramps and slaves of the "lower million," to favor "upper tens." We need reform in society, which honors the woman who sells her soul and body for life to one whom she does not love, but who has money and a home, while it curses the woman who dares to change her mode of living to a better one.

In fact it seems we need reform everywhere, and nowhere so much as among reformers themselves. Many of the so-called reformers are just as narrow, bigoted and intolerant as they were before they entered the reformatory field. Should they succeed in making their "hobby" popular they will be just as ready to persecute all other reformers as was John Calvin to roast Michael Servetus over a fire of green oak. Others have entered the field, not because they love justice and truth, but because they could not go elsewhere. Conservatism had no further use for such dead-heads. Others supposed the millenium would shortly come and place them in the centre of attraction. But alas! some have already discovered their mistake and gone back to the "beggarly elements of the world."

I have seen persons who boasted of their superiority over others, claiming they had evolved out of the church into ripened manhood, whom I, in my humble judgement, believed would bear several more such evolutions. Comparatively speaking they were like the wormy apple, which ripens first because it *is* wormy. Their growth was simply a hot-house growth leaving the mind uncultured, unbalanced and unfit to accomplish the work they had undertaken.

Reformers as a mass may be compared unto a lot of craw-fish which are put into a bag and shaken,—clawing each other. Each one thinks their particular "hobby" is destined to revolutionize the world, and if they can only get the people to accept *their* teachings the glorious millennium will dawn.

But, thank God! there are a few brave, honest and intelligent souls who love the truth for the truth's sake, and justice, because it is right. They are wise enough to see some great truth in all the reformatory movements of the day and also see their relation to each other. These are the men and women who live for the next generation, but receive the persecutions of the present. These are the reformers who need the sympathy and support of every true man and woman.

Indeed, "the harvest is great and the laborers are few," but must those few toil alone?

P. S. R.

THE RAGING BULL.

We once heard of a mad bull who passed along the highway, bellowing, pawing the ground, and manifesting a great desire to meet an antagonist. He came to a high bridge and seeing his own shadow in the water below, and supposing he had found his victim, made a dash over the bridge and was soon astonished to find his own neck broken.

We do not know to whom this story is more applicable than to the New England Theological Egotist, Rev. Joseph Cook.

Any one, who has a heart to sympathize with the Martyrs of the past and the Thinkers of to-day, can not help but feel, while listening to his Monday lectures, or reading them in the daily papers, that, were it in his power he would, for Christ's sake, muzzle every free thinker, burn every medium at the stake, and, by brute force and, authority make every person in the New England states bow to the dictator of the church, and if he could, leave the bones of millions of thinkers to whiten the beautiful meadows of New England. Eyes dimmed with the dust of superstition; his face wrinkled with passion; his mouth gory from feasting on the hearts of Liberalists, he would dare to proclaim the will of God! Dare? aye! and with sinewy hands bind the unfortunate Infidel to the rack; turn the tightening screws; thrust the heated iron into his flesh; tear the quivering nerves with white-hot pincers, shrieking fiend-like in the ear of the victims, "Believe or be damned!"

This language may seem rather strong to some, but not to those who remember that Mr. Cook has not hesitated to enter the sepulcher of the great reformer whom all true men reverence, Theodore Parker, and with one of his balderdash "eloquence" attempt to blot Mr. Parker's name from the pages of history. Leaving Mr. Parker he proceeded to malign the Tyndals, Huxleys and other liberal scientists of the day, the "latchet of whose shoes he is not worthy to unloose."

At the sunset of life, Mr. Cook will come to the bridge which crosses the beautiful river of life, and, beholding his own errors in the pure waters below, he will, rather than to meet any adversary, dash over the bridge and the world will know Joseph Cook no more; while Theodore Parker, Huxley, Tyndall and all the truly great thinkers will still be crowned with the wreaths of eternal truth.

P. S. R.

No man can be provident of his time who is not provident in the choice of his company.

CULTIVATE consideration for the feelings of other people, if you would never have your own injured.

Correspondence.

Letter to E. H. Heywood.

Dear Sir:—You well know by this time that I am an ardent and admiring friend of the New England Free Love League. Your way of handling the Free love question is in striking and pleasing contrast to the loose and crude ideas of the Chase-Woodhull sort of people. I am therefore a little anxious to know whether I can agree with you on an important question involved in this controversy. I refer to the matter of "adultery."

I understand you to be in favor of the repeal of all laws against adultery. I do not agree with you. I think adultery (properly defined) most despicable. It is never committed except by cowards and knaves, and should be severely punished, if we are to have law at all. Of course adultery is sexual intercourse where, at least, one of the parties to the act is married to a third party.

I deny the right of society to hold individuals in uncongenial relations. It is an outrageous impertinence to declare people married when they wish to be free. So I do not call people adulterers who are outspoken opponents of marriage, and who have publicly declared their former marriage relations dissolved. It may be said, that is adultery which the law declares to be adultery. Very well; but if I refuse to call it so, how is the law to help itself? What I want is a broad distinction made between those who are the pronounced opponents of marriage, and those who violate it while tacitly, at least, professing to believe in it. Hence my way would be, instead of asking for the repeal of the laws against adultery, to demand that the declared opponents of marriage be exempt from their operation.

I cherish the utmost abhorrence for the confounding of Beecherism with Free love, which Woodhull, Chase & Co. have so extensively abetted. I am not now raising the question as to whether there should be any law, but the advocates of marriage believe their should be, and that marriage should have its protection. Now I think I can employ myself more profitable than in efforts to secure immunity to hypocrites who would gladly evade the punishment they woud meet out to others.

I wish the women-owners to understand that Free-lovers do not propose to tamper with their property. I would not myself give a married woman so much love as would be necessary to save a hyena from dying of a broken heart. I do not propose to contribute to the high premium now paid on hypocrisy. I do not wish people saved in their sins, but from their sins. I do not wish to make the condition of married people more comfortable.

I wish to see the lines clearly drawn between Free-lovers and married people. Not that there is any trouble in disposing of that abominable idea that there is any similarity between Free-lovers and Beecherites, which so many loose-jointed, psuedo Free-lovers have encouraged, but there are some of the most courageous and faithful workers who seem to be groping their way in uncertainty as to whether they are married, or whether they are working for the abolition of marriage. Notable among these are our valiant friends Mattie Sawyer and Moses Hull.

But a few months ago (see CRUCIBLE Oct. 14, 1876) Mattie Sawyer said, "for the present we are married." And Moses Hull, only a few monnths ago (see CRUCIBLE Jan. 13, 1877) speaks of marriage, etc., among Free-lovers. describes a free-love wedding, and carries the idea that the thing to accomplish is the passage of a "general law" allowing parties to "marry and divorce themselves." Now people who talk this way only see "men as trees walking." I was very glad when Warren Chase and Victoria Woodhull threw off their thin masks and came out on the side of marriage. Their influence as professed exponents of Free love was pernicious, and their valuable work as agitators they can do just as well outside. "They went out from us, but they were not of us." But Moses Hull and Mattie Sawyer, I verily believe, belong with us, and I hope they will soon get *settled* inside the lines. My hopes of Leo Miller were exceedingly high. Though a late comer, he seemed to have the true ring, and to be making rapid strides *towards* Free love; but alas! he, too, has settled down into the slough of "true marriage."

Now if the adultery laws could be amended as I propose, and as justice and decency demand, we should very soon find out who were married and who not. If my logic is faulty please set me right.

FRANCIS BARRY.

"Who Shall Lead the Way?"

In the CRUCIBLE of June 9th appeared a communication written by John Willcox, headed "Who shall lead the way?" With others, including S. P. Andrews and V. C. Woodhull, he classes me,and speaks of me in the following terms: "Dr. Edward Newbery who approaches nearer the divine plane of human perfection than any man in the social ranks, renders his work imperative by adhering to the doctrine of self-sovereignty or assumed leadership, instead of securing the same through the franchise." Now, disclaiming all the perfection he ascribes to me, his criticism upon my leadership does not seem to be applicable to my case. There seem to be three ways among men to attain to leadership, as follows: (1), one nominates himself and is recognized; (2), he is nominated as at a primary election, or by acclamation; (3), the spirits nominate him. Of these methods I prefer the first, because it is the proper way to make oneself known to his fellowmen, since without such introduction he cannot receive any other nomination, and the direct way towards the goal is always the nearest and the best; besides there is good authority for it. Mr. Ralph Waldo Emerson says: "If any man has a talent for righting wrong, for combining a hundred private enterprises to a general benefit, let him in the country town or in Court street, put up his sign-board, "Mr. Smith, *Governor*"; "Mr. Johnson, *Working-King*"! Then a primary election nomination, as things go, might not be an honest or voluntary act, as every body knows. And a nomination by spirits, such as Mr. Willcox thinks he has received, is especially suspicious. For this, too, there is good authority. Emanuel Swedenborg says (in his *Spiritual Diary*):

"Spirits relate things exceedingly fictitious. When spirits begin to speak with man, he must beware lest he believe them in everything; for they say almost anything; things are fabricated by them and they lie—They are extremely fond of fabricating; and whenever any subject of discourse is proposed they think that they know it, and give their opinions one after another altogether as if they knew; and if a man then listens and believes, they press on, and deceive and seduce in diverse ways, for example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet they would tell all the things falsely, wherefore let men be ware least they believe them."

Again, in his treatise on the *Sacred Scripture*, published in the London "New Jerusalem Magazine" in 1790, he says:

"It is generally believed that man might be more enlightened and become more wise, if an immediate revelation was granted him, by means of converse with spirits and angels; but the reverse is the case.

"Permission is not granted to any spirit nor to any angel to teach any man on this earth in divine truths; every man is in a society of spirits as to his affections and as to his thoughts thence denied, in which society *his mind is as it were present with them;* wherefore spirits speaking with man, speak from his affections and according to them. A man cannot converse with spirits unless the societies in which he is be first renewed, which cannot be done except by a reformation of his will; because every man is in society of spirits who are in the same religion with himself, wherefore when the spirits converse with him, they confirm whatever the man has made a part of his religion. Quaker spirits confirm what is of Quakerism, Moravian spirits whatever is of Moravianism, and so forth. Hence proceed confirmations of the false which can never be extripated."

I quote the above sayings merely by way of caution, not wishing to be understood as fully endorsing them. "By their fruits" seems to me the best rule by which to judge both spirits and men. Let every one do what seems most likely to attain the highest good and look to God for approval and progress.

EDWARD NEWBERY,

New York, June 15th, 1877.

Wardwellism.

[The following is an extract from a sermon on "Prison Reform," delivered to a large audience by Rev. Burnham Wardwell. ED]

"I am often asked what business I have to look after prisoners, paupers, tramps and the insane; very good people often tell me I had better mind my own business. And perhaps I had,and would, were it not for the fact that these same persons tell me and others that prisoners, paupers, tramps and the insane are well cared for.

"Of a truth I say, and am prepared to prove, that the most cruel punishments ever inflicted on human beings in this nation have been inflicted on prisoners. The most depraved neglect has been on paupers; the most unchristian depravity on tramps; and the most diabolical deeds of darkness on the insane. Massachusetts in her inhumanity is not second to any State.

"Read, if you please, the report of the Westboro' Reform School. Twenty-five authorized whippers, sixty odd thousand lashes administered at that institution in twelve short months! gagged for hours and even days in succession. I will not go into the particulars, but will only say, send to your State House and get the sworn facts which were forced from the wicked doers themselves.

"Westboro' Reform School is not the worst institution in Massachusetts. No, Tewksbury State Almshouse is worse. Eighty-two infants sent to Tewksbury during the year 1876, and seventy of them enter a paupers grave in twelve short months. The prison is a disgrace to humanity, a mockery before God. Hundreds, yes, thousands are buried annually in the State of Massachusetts, old men and women, as well as little children, without anything like the appearance of a christian burial. Not one word of prayer nor one funeral note sounded. Thousands of paupers suffer for food. Understanding my duty towards such persons as I do, I mean to be heard. I believe God hears me.

"I can't name any, so called, religious paper that will hear me. Moses Hull publishes a paper which is always open to me. The day is not far distant when other papers will be glad to hear from me. Clerks of courts and police offiicers call the name of many persons on this side of Jordan, who may be called by the King Himself on the other. It would be funny if Moses Hull should be called to an everlasting seat on the right hand of God, while very many of the Rev., D. D. gentlemen who never saw a poorhouse bed-bug, bad food, gags, nor whipping posts were ordered to depart. Well, we shall see. The book is either true or false. I believe it is true; and God being my helper I'll do my best to change the treatment towards prisoners, paupers, children in Reform Schools, for tramps and the insane—joining hands with those who help me most."

Report of Grove Meeting.

The Northern Wisconsin Conference held their three days meeting in Princeton, June 8, th, 9, th, 10, th.

We have met the obstacles and circumstances that have made the inharmony heretofore, and they are crushed out forever. Success, such as never was before accomplished at a Northern Wisconsin Spiritual meeting, is ours. Glory to the Immortal Hosts!

Capt. H. H. Brown of Michigan, was the only speaker present, and I would say to people who have not had the pleasure of listening to his masterly eloquence and logic, they should improve the first opportunity of doing so. The subjects discussed by him during the Convention were as follows:

Friday, P. M., Socialism; Saturday, A. M., Love and its Relations; Saturday, P. M., Review of Life's Lessons; Sunday, A. M., Compensation—contrasting the idea of Justice and Equivolence with Salvation and Atonement, a masterly effort, and well received by an intelligent audience—Sunday, P. M., Myself and my Neighbor.

In consequence of rain the sessions Friday, P. M. and Saturday, A. M., were held in the house of Bro. Scovel who manifested his large-heartedness and generosity by furnishing accommodations for fifty to seventy-five people, throughout the Convention, and half that number of horses. Many of the friends came a distance of forty to fifty miles; among this number was J. L. Frost and family, and Dr. A. B. Severance who by his geniality and large-heartedness added largely to the interest of the meeting.

In couclusion we would say to those who stayed away, thinking thereby to make it a failure, you were never more mistaken. The meeting adjourned with the best of feeling, to meet in Omro, on the 14th, 15th and 16th of Sept. next, where all interested in the great reforms Spiritualism teaches will be most cordially welcomed by the Omro Spiritualists.

DR. A. B. SEVERANCE, Pres. Pro. Tem,
DR, J. C, PHILLIPS, Sec'y.

Fruit as a Medicine.

The importance to health of eating plenty of fresh, ripe fruit at this season of the year cannot be too strongly argued. Not imported tropical products, but the fruit of our own latitude and climate. Not green or rotten fruit. All the patent pills and half the physicians' prescriptions for average human indisposition are for one simple purpose—to drain the system of dead and injurious matter. Headache, dullness, sluggishness, fever and two-thirds of the symptoms which precede some form or other of disease have their origin in imperfect human drainage. With a very large proportion of people a certain consumption of ripe fruit will regulate this economy. It is better than any pill, for the action so induced is regular and constant in proportion to the supply. At best, the action of any drug is spasmodic. It is only a choice between two evils. Fruit is a food and medicine also, recommended by the palate. It nourishes and cleanses. Yet thousands of people live on year after year whose daily experience is that of "not feeling very well," whose sole trouble is more or less constipation. The burden of their diet is meats, salt and fresh, bread and potatoes. Thus they go on perpetuating their misery and ignorant of the simple remedy within their reach. Or to effect the necessary action they use citrate, pills, aperients and, occasionally, when an extra stoppage with all its disagreeable symptoms occurs, a dose of salts and senna, rhubarb or "blue mass." Of course a long neglect of the clogged-up system render such remedies imperatively necessary. The range of fruit is large. Apples, pears, peaches, berries of various sorts, prunes, and all of these dried for winter consumption. Try this remedy. Cut loose from doses, doctors, citrates and pills. Study the working of your own system. No doctor can do this for you. It is your own house, and you should best know how to take care of it. Don't despise allusion to these plain, homely facts. Your strength of body and mind, your cheerfulness of temper and clearness of head, your skill in doing business, driving bargains and making money, all depend very much in keeping the drainage of the system in as perfect a condition as possible. Napoleon attributed the loss of his first battle to a clogged stomach. Many a man has failed at the trying hour because his blood was clogged with impurities. When blood is one-third dead matter the man or woman is also one-third dead. Moral courage, confidence, decision, wit, presence of mind, good address, powerful magnetic influence and the right word and action at the right time and place, depend for their force, vigor and presence very much on proper bodily conditions.—*The Graphic.*

The Basis of Money.

All property is the product of labor. Wealth being an accumulation of property, must of necessity be the accumulation of the products of labor. Money being considered property, or the representative of property, must of necessity be based upon labor. Every dollar, or fractional part of a dollar, put into circulation, should represent a certain amount of labor that has actually been performed. Money, then, must be based upon labor as all other property is. Not a dollar of money should be put in circulation that is not based upon labor. Under the old system of banking this was not the case. Banks were allowed to issue notes which passed as money, that represented no amount of labor whatever. Gold and silver are supposed to represent the amount of labor required to obtain them from the mines and are therefore the real representatives of labor, in this respect. But when the banks issue three or four dollars in notes to one of specie held in their vaults, they are forcing upon the people a sham instead of a reality. They are giving the people as money that which has no substantial basis whatever, but which represents no labor, and is therefore a fraud. The greenbacks that have been put in circulation do represent labor. Every dollar that was issued by the Treasury was to pay for services rendered by the people during the war. It represents the work done by the soldier, the farmer, the mechanic, the merchant, and the manufacturer. Thus it will be seen that every dollar of greenbacks represents an amount of labor that was performed by the people in their efforts to save the Goverment and the Union. This makes greenbacks genuine money, based upon labor, as all money should be. The National banknotes that are now in circulation, on the contrary, are not based upon labor; they are based upon bonds that represent labor. The money in circulation should be based upon labor, and be issued by the Government, and be made a legal-tender for all debts, public and private. This would give us a substantial, unchangeable, unfluctuating basis for our currency, and we cannot possibly have such a basis until we eliminate all forms of money not based upon actual work.—*True Republic.*

Medium's Directory.

MRS. L. E. NEWELL, Clairvoyant, 120 Tremont Street, opp. Park Street Church, Boston. 5 24

MAGGIE J. FOLSOM, Medical and Business Clairvoyant, 41 Dover Street. Business hours from 9 A. M. to 3 P. M. 6.4 tf

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MOSES AND MATTIE are holding meetings in Maine. For some unknown reason the Editorials and Pencillings have not reached us; therefore we shall be compelled this week to disappoint our readers and extemporze somthing ourselves. As this is a new position for us we hope the readers will forbear.

Later: Editorials are just received, as we are making up the forms. Will detain the CRUCIBLE for the Editorial Correspondence only.

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WE are sorry to be compelled to recall the announcement that Leo Miller and Mattie Strickland will attend our campmeeting. It is now doubtful whether they will be there. Like other reformers, their purses are light and they are compelled to labor where they can get the most pay. The expenses of the campmeeting are so heavy and the distance they would have to come, so great, that the camp meeting committee feel that they cannot do as well by the above named parties as they can do elsewhere.

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